by affirming her as an independent absolute non-
reality along with the universe created by her. If a
real universe does not exist, a cosmic Illusion exists
and we are bound to enquire how it came into being
or how it manages to exist, what is its relation or
non-relation to the Reality, what is meant by our
own existence in Maya, by our subjugation to her
cycles, by our liberation from her. For in this view
we have to suppose that Brahman is not the
percipient of Maya or her works, Maya herself is
not a power of Brahman-consciousness: Brahman is
superconscient, immersed in its own pure being or
is conscious only of its own absoluteness; it has
nothing to do with Maya. But in that case either
Maya cannot exist even as an illusion or there would
be a dual Entity or two entities, a real Eternal
superconscious or conscious only of itself and an
illusive Power that creates and is conscious of a
false universe. We are back on the horns of the
dilemma and with no prospect of getting free from
our impalement on it, unless we escape by conclu-
ding that since all philosophy is part of Maya, all
philosophy is also an illusion, problems abound but
no conclusion is possible. For what we are con-

fronted with is a pure static and immutable Reality
and an illusory dynamism, the two absolutely
contradictory of each other, with no greater Truth
beyond them in which their secret can be found
and their contradictions discover a reconciling issue.
If Brahman is not the percipient, then the
percipient must be the individual being: but this